

persons were disappointed. His lectures in this province have been quite fully reported in our daily papers, and are, we understand, to be published in full in a leading American journal. In consideration of this it would be unnecessary for us to give reports of the lectures which we had the pleasure of hearing. But perhaps we might venture to give his definition of a modern wonder and also state what he believes are the Seven Modern Wonders. A modern wonder, he said, must be regarded as a conspiracy of events irresistible in their course, cosmopolitan in their extent, beneficial in their results, and of super-human origin. According to this definition he states the seven wonders as follows:—*First*, the speed of inter-communication. *Second*, the self-reformation of the Hermit Nations. *Third*, the Parallel Advance of Educational and Representative Institutions. *Fourth*, the Prospective Moral Alliance of all English Speaking People. *Fifth*, the triumph of Christianity in our own Century. *Sixth*, the current fulfilment of all Biblical Prophecies. *Seventh*, the Gradual Establishment of a Scientific Super-naturalism, that is, the Triumph of Christianity over all materialism.

SINCE the removal of the Theological Department of Acadia College to Toronto, the prevalent and natural impression, among the friends of the institution, has been that all traces of Theological instruction have gone with it. But this is not so. For, as in the past, in the President's Hall, at 9 a. m., on Saturdays, a homiletic class meets for an hour's instruction, under Prof. Kierstead, a graduate of Newton Theological Seminary. Here, in regular order, each member of the class is required to put on the blackboard a plan of a sermon which is criticised by the Professor and the other members of the class. Thus thoughts are interchanged and methods of sermonizing compared, an exercise which cannot fail to give mutual

benefit and improvement to those immediately concerned. Also lectures are delivered by the Professor as often as he sees fit, on the character and best methods of pastoral work. In this way, the ministerial students at Acadia receive instruction, which is of especial value, in that the greater number of them are compelled to preach during their vacations; and, moreover, there are always a number of such students, who, in consequence of age or financial difficulties, cannot afford, after graduating in arts, to take a course at a Theological Seminary. But even though students were not compelled to preach during their vacations, and were able, after graduation in arts, to take a Theological course, with the instruction received under Prof. Kierstead, they are only the better prepared to enter upon and prosecute such a course of study to beneficial and satisfactory results. Therefore, all who are looking towards the ministry will do well to avail themselves of the advantages offered in the homiletic class at Acadia.

WEDNESDAY, the 28th ult., was observed by the Baptists of the Dominion as a day of special prayer for Colleges. Accordingly meetings for that purpose were held in the afternoon and evening in Academy Hall. The teachers and students of Acadia College and affiliated institutions united to make these services interesting, though the inclemency of the weather prevented the village friends from participating. It is believed that the day was observed generally by churches of the denomination and friends of the institution. This movement we believe to be deeply significant. It may be taken not only as a recognition of the hand of God in the establishment of the various schools, but also as indications of the secret of their strength and perpetuity. The College is emphatically a religious institution, and on this continent, especially, an outgrowth of Christianity.